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UNITY

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Official Organ of the Congress of Religion

Happy day when,—all appetites controlled, all poisons subdued, all matter subjected,—mind, all conquering mind, shall live and move, the monarch of the world. Glorious consummation! Hail, fall of fury! Reign of reason, all hail! And when the victory shall be complete, —when there shall be neither a slave nor a drunkard on the earth,—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species.

—*From an Address by Abraham Lincoln, February 22, 1842.*

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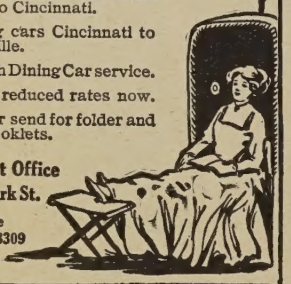

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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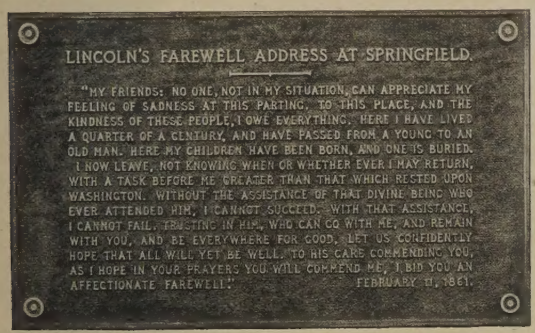

However the present humiliation of Illinois may be disposed of in the United States Senate, there would be added a gruesome chapter to the unwritten history of the scandal if the personnel of the silent lobby now in Washington working for the retention of the humiliated and humiliating senator could be adequately listed and analyzed. There are grave reasons for believing that eminent lawyers, prominent capitalists and aggressive commercial interests, representatives of corporations and other combinations, are there lobbying for Lorimer. It would seem as though there is not sufficient faith in open discussion and righteous judgment to rest the case there. It is not pleasant to think of men who enjoy public confidence and represent high trusts, as being members of the "third house" in the United States Congress in such a disgraceful emergency as this.

A number of wives of Chicago wealthy men have entered their protest against Andrew Carnegie's insinuation that the wives of wealthy men are to be pitied. True, domestic felicity is happily not a thing of rank or station, but it is equally true that a woman who is so harried by social engagements, who has so many homes that there is but little time for any of them, the woman who is compelled by her wealth to delegate many of the sweetest functions of motherhood to nurses, governesses, maids, servants and tutors, carries with her through the world a grievous handicap, an obvious menace to a happy wifehood and motherhood. When wealth fails to buy leisure, a sense of domestic retirement and a generous margin of time and strength to be given to the interests of the community of which she ought to be a conscious part, and the church, if there haply be such as represents her highest convictions and noblest ideals, it is a burden hard to bear, a menace to domestic felicity and spiritual peace.

Ralph Wilder, in the Chicago *Record-Herald,* with his usual power and insight has interpreted in a touching cartoon Lincoln's farewell word to his neighbors at Springfield, as they stood with tear-stained faces in the rain while from the rear end of the car he spoke words which in the light of history are touched with a measureless pathos and with Biblical prophecy. We for a long time have felt that this Springfield address in its completeness, brevity and Biblical dignity deserved a place alongside the Gettysburg address. This feeling led to the preparation of the companion tablets in bronze and rustless metal by the Art Metal Works of the Winslow Brothers of Chicago. These were originally prepared for the vestibule of the Abraham Lincoln Centre, but duplicate tablets of these can be obtained through the UNITY office in bronze for about $100, and in rustless metal, which is very satisfactory and promises to be as desirable as bronze, for about $30. We wish these tablets or their equivalents might grace the entrance hall of every public school building, social center and church in America. They would bear silent testimony to the loyalty, the piety, the faith in man and the trust in God which sustained the great president. His message, as enforced my his word an dhis life, is as timely now as it was in the dire days of open rebellion and physical resistance to law. Lincoln's position on the temperance question, the woman question, the capital and labor problem, the civil service and, above all, his independency in politics and his fundamental democracy, are as revealing and inspiring to the friend of progress now as ever.

In the going of Judge Mack from Chicago to occupy the important position of Judge of the new "Commerce Court" in Washington, UNITY, as well as every other progressive interest in the city, loses an active co-worker. Judge Mack leaves his permanent imprint upon the Juvenile Court of Chicago, over which

he was called to preside in its formative period. He has been an active member in all the activities that look toward helping the friendless, uplifting the weak, checking the power of the unscrupulous, and compelling wealth and culture to justify themselves. Hull House, The Commons, Abraham Lincoln Centre, the Hebrew Institute and similar institutions found in Judge Mack one who not only lent his name but gave of his time and brains. Perhaps no layman in Chicago has been more in evidence at committee meetings on these lines than Julian W. Mack, and always and everywhere he has been the "Israelite in whom there is no guile." He demonstrates in his own person that happy triumph of democracy which in making a good American does not unmake a man loyal to his religion and his descent. Judge Mack is eminent in his academic attainments, an honored alumnus of Harvard and European universities, but he remains in the high unsophistication of Lincoln, as one who believes the Declaration of Independence to be applicable and workable. He believes the United States should in the future, as in the past, be the asylum to the oppressed of all nations. Judge Mack has received hearty assurances of love and appreciation from the representatives of the bar, the bench and the philanthropies of Chicago. No less does he deserve the plaudits of the clergy and the benedictions of religion.

If the recent exhibition in Chicago of motor cars and motor trucks is any criterion, the enthusiasm and business interests of the city combine in indicating that on the material side the fighting line of progress is somewhere in the neighborhood of the gasoline horse. Each exhibition lasted a week. The Coliseum was crowded throughout the entire two weeks with exhibits which left meager room to the human throng that eddied through the long hours of day and night, and the indications are that it was not an idle throng, but that they went there to buy. The business men in search of a substitute for the trade horse seemed to be as much in earnest in this study as the crowds of elegantly dressed ladies who studied with such interest the sumptuously upholstered coaches. The management announced that over 100,000 attended the truck show, and in the neighborhood of two million dollars of goods were sold or contracted for. Over five thousand representatives of commercial houses and municipalities studied these substitutes for the horse, and this suggests words both of congratulation and warning. This change is an amelioration of the burdens of the often over-worked and much abused and under-estimated horse. But it is a bid for extravagance, a premium on indolence, and an uncertain and treacherous badge of social distinction, which may bring distress and disgrace farther along. Happy is the lady who can afford to ride in an automobile all her own after more imperative claims are met and her more legitimate debts, tangible and non-tangible, are paid. Alas for the woman who rides in an automobile paid for with the money that ought to go to discharging more honest debts and the higher claims of family, church and community.

The January number of the Meadville *Theological School Bulletin* is a catalogue number which contains the list of students, course of study, and other information of interest to the friends of the school, and of still more interest to the lamentably small class of students who are wondering whether the ministry is still a vocation to enlist the life energies of an earnest, studious and cultivated man or woman. The list of students is characteristically small, but it makes up in the breadth of its geographical constituency what it may lack in numbers. The list represents twenty-six names, three of which are seniors, eight belong to the middle class, seven to the junior class, and five are special students. Two are studying abroad under the Cruft fellowship,—one at Berlin and one at Goettingen, and there is one graduate student. To study this list is a lesson in geography. Ten of the twenty-six are from the West and five are foreign; there is one student from London, another from Glasgow, one from Jamaica, one from Ireland, and one from India. Let no student be discouraged by the brevity of this list. The ministry of religion is still a live profession, appealing to live men. Never before was there so much elbow room for the thinker and as wide a range for the helper of humanity in the ministry as now, and we know of no school where this range, intellectually and socially, is more adequately emphasized than at Meadville. O you college boys and girls, stop awhile and think of the ministry. Heed not the clamoring call of business and the more remunerative professions; listen to the still small voice of the spirit that invites you to become witnesses to the truth, organizers of life, teachers of the devout, which is intimately related to the devoted life.

The Enforcement of Law

The enforcement of law is the straining point of democracy, almost the breaking point in the municipal governments of the United States. The worst form of anarchy is not that which openly defies law; rebels are easily located and may be promptly dealt with; but the sleek traitors who evade law, ignore law, and treat the legislative enactments with silent contempt, while outwardly wearing the garb of the government which they have sworn to maintain, are the despair of law-abiding citizens. They represent the paralyzed limb which no medical skill or physical manipulation

can restore to vitality. They represent the proud flesh more to be dreaded by the surgeon than inflammation. They represent metropolitan gangrene.

The sources of this evasion of law are not far to seek and the remedy is easily stated, however difficult it may be to achieve.

First, then, the law goes unenforced by the officer of low standards; the man who is himself a near-criminal is going to give the benefit of the doubt to the criminal; he is going to give him all the chance there is to escape. The policeman who himself is a tippler, who turns an evil eye upon the dissolute woman and whose instincts gravitate toward the red-light district, will do as little as lies in his power toward incriminating his own base passions. Whether that man be on the beat, on the bench or in the mayor's chair, he is going to be easy with the law breaker on the,—to him,— adequate justification of "they all do it" and "you are another!"

The second great cause of the non-enforcement of law arises from the greed for graft, the passion for dollars, the officer's temptation to avail himself of the opportunities ever at hand to commercialize his job. Silver will close the eyes of a deadened conscience as well as of a dead body, and gold will stop the ears of the boodling official. The checks on vice wisely devised by the legislators can be unchecked by a check on the bank.

Another cause for the nonenforcement of the law and the last one to be mentioned here is the greed of office, the lust for power which inspires the tricks of the politicians and makes of politics a trade, political machinery, organized defiance to law. Fell as is the power of the dollar, it is not so powerful as the ballot. The man is not living who can make a good mayor and at the same time a good party leader. This is the explanation of the humiliating fact that so many men, decent in their private life, select in their social relation, love the haunts of the vicious when practical politics are to be played. Decent men persuade themselves that they must make friends with the devil forces in the community if they are to succeed in their righteous undertakings when they enter politics.

This last cause must be the first to remove. Once persuade the politician that the law-loving and law-abiding citizens outnumber the law-breaking constituency and that he must seek and deserve the support of the former if he is to succeed, then the power of money will be broken and the vicious man of low ideals will have no place on the force. As long as the office seekers are more at home in the saloon than in the church, as long as they think that vulgarity and the slang of rowdyism are more persuasive on the stump than argument and good English, so long will our laws go unenforced and our statute books be disgraced with dead lettters. Not until the office seekers address themselves to the men and not to the "B-hoys," not until they assume that gentlemen, and not drunkards or the makers of drunkards, hold the balance of power at the polls, can we look for the enforcement of the laws, whose neglect renders the horrible white-slave traffic possible and our brothels doubly damnable by making them places of intoxication as well and defying our one o'clock closing and Sunday closing acts.

We are not saying that all the laws on the statute book are worthy laws; many of them are ill-considered, and ought to be abrogated. The best way to secure the abolition of unjust laws is the enforcing of the same. The value of any law cannot be determined until it is applied.

The root of all municipal reform lies in the regeneration of our politics. No man can serve city and party at the same time. The conflict between two masters described in the New Testament finds here its most impressive illustration. Not until partisanship is driven out of the realms where party issues do not obtain, will the grafter be exposed and the near-criminal be relieved of the task of dealing with criminals. Not the base appetites of men, the lusts of the flesh, maintain the red-light district and the traffic in the lives of innocent girls, but the greed for money and the still more unconquerable greed for power, of which money is a minor and votes the major counter.

Convocation Week at Meadville

The first Convocation Week of the Meadville Theological School can be pronounced an unqualified success. Five solid days of lectures, beginning Monday, January 30, and closing Friday, February 3, left the hearers still unsated and produced an effect on the community that may fairly be called unparalleled in the history of the school of the prophets on Chestnut Hill.

The lecturers were men of distinction from different denominations and various parts of the country. Their themes centered about two of the burning questions of present-day religious thought and effort,—the religious training of the young and the relation of the church to social justice. And they were heard not only by the eager young men of the student body, looking forward to the work of the ministry, but also by a good number of ministers from nearby parishes, of several denominations, and by a growing number of the Meadville ministers, professors and students of Allegheny College (Methodist) and townspeople.

Beginning with a devotional service led by one of the professors of the school or a visiting minister, in one case by the pastor of the Meadville Methodist Church, in the chapel of the Theological School, the morning held two lectures with an interval for rest, the afternoon, at the Unitarian Church, held one, and the evening, at different churches, held another, making four lectures daily, besides an occasional confer-

ence or discussion. The morning audiences consisted mostly of the students and visiting ministers and a few others specially interested. The afternoon audiences were considerably larger. In the evening, some of the largest churches in Meadville were well filled by most attentive audiences, and at the closing lecture by President Faunce on Friday evening, the great Methodist Church was crowded with a splendid outpouring of people of all denominational connections. Indeed, if one were to specify the most marked feature of this notable work, it would be its pronounced interdenominational character. Sectarian lines seemed to be broken down. Not only were the lecturers, as has been mentioned, of different religious connections, but the evening sessions were held in the Methodist, Congregational and Presbyterian churches, and the ministers of these churches joined with professors of Allegheny College and of the Theological School in presiding and conducting the opening exercises. An almost Pentecostal feeling was in the air, as if the time had actually come when, as Dr. Washington Gladden tersely put it, religious people could make their differences of secondary moment and begin to be Christians together. Certainly the religious forces of the city were never so drawn to each other before. Not that there was not rivalry. A revival, with teachings very different from those of the speakers of Convocation Week, was in progress in a church directly opposite the Unitarian Church. But the forces in Meadville which are turned toward the light of the new day must hereafter feel a new confidence and courage.

The speaking of the week was invariably of a high order of prophetic and spiritual power. Rev. Henry F. Cope, of Chicago, secretary of the Religious Education Association, led off with two vigorous lectures on "The Church as an Educational Agency" and "The Educational Allies of the Church." Mr. Cope's criticism of the inefficiency of present methods and his plea for the securing of educated youth in the service of religion were both notable. Rev. Washington Gladden, D. D., of Columbus, Ohio, whom some of his hearers remembered as the first holder of the Adin Ballou Lectureship of Practical Christian Sociology in 1893, gave on the same foundation five powerful lectures on "Where Are We?" (1) "In Industry," (2) "In Education," (3) "In Religion," (4) "In Democracy," and (5) "In Social Morality." There is hope that these lectures, which it is understood were to be repeated at a similar convocation week at Bangor Theological Seminary, will later be published. They constitute a sane, well-balanced, and spiritually uplifting review of our present situation as a nation, regarding the great issues treated. In each instance the speaker went to the very root of the matter and showed that while our circumstances might be partly responsible, our inner weaknesses were mostly to blame for bad conditions, each suggesting the Christian law of love and principle of brotherhood under a common Father as the one sufficient cure.

Dr. Richard C. Cabot, the eminent physician and supporter of the Emmanuel Movement, gave two remarkable lectures on what he calls, in opposition to the purely negative agitation going on under the misleading name of "sex-hygiene, "The Consecration of Affection." He lifted a delicate subject far above the merely physical plane, with its morality of consequences, and set it amid the spiritual issues of a fully developed human personality. His presentation made a profound impression on his hearers, who felt that they were listening to a new gospel of the sacredness of life, with friendship and love in all its ranges binding together flesh and spirit. Despite the morning hour, the school chapel was crowded to hear this inspiring speaker.

Rev. John Haynes Holmes, of the Church of the Messiah (Unitarian), New York City, delivered two lectures of flaming prophetic power and impressiveness, on "The Revolutionary Function of the Modern Church" and "The Moral Unrest of Our Time,—Its Cause and Cure." Mr. Holmes strongly emphasized the social work that religion must do to enter upon its heritage in this new and tragic time of ours, deprecating the power of the individual to accomplish what society together must undertake. Mr. Holmes' sharp and uncompromising denunciation of existing church methods struck some sparks of dissent, but there could be no mistaking the keen sympathy of his audiences with his unflinching courage and frankness, as well as with the broad lines of his message. At the symposium held on Thursday morning, presided over by Professor N. P. Gilman, Mr. Holmes had the honor of being singled out for critical discussion. Mr. Gilman freed his mind on certain points of disagreement, Dr. Henry Preserved Smith made very pertinent comments on the social preaching of the Old Testament prophets, and Rev. Richard W. Boynton delivered a friendly but searching criticism of Mr. Holmes' logic and point of view. Mr. Holmes made an impassioned reply, defending his position and explaining his aims and methods, in which he very obviously had the warm sympathy of the majority of the student body. The symposium was long continued after adjournment by eager groups in the corridors.

Rev. William I. Lawrence, president of the Unitarian Sunday-school Society, in two lectures, on "The Sunday-school, the Key to the Church's Problem," and "Training for Service in Religious Education," which were to be followed by three others the following week, brought out the strategic importance to our churches of more efficient Sunday-school methods, and made wise and fruitful suggestions as to improving the methods now in use. Mr. Lawrence was heard with special pleasure by some who had been his parishioners in the Meadville church ten years before, who were glad to greet him and Mrs. Lawrence, and to see with what commanding earnestness and persuasiveness he is preaching the gospel of the new and better Sunday-school of the future to all our churches.

President W. H. P. Faunce, of Brown University, Providence, R. I., was the last of this striking group of speakers. His subjects were "The Making of Character in the Public School," "The Unrealized Possibilities of the Sunday-school," "The Present Status of Co-education," and "The Education of the Will." President Faunce has an unusual power of strong and pungent statement, combined with originality of outlook. None of the large number who heard him can have failed to receive new light and fresh stimulus on the aspects of education which he discussed. He set the public day school in its true place as a powerful shaper of character, he made the Sunday-school seem an integral part, not only of the educational work of the church, but also of the social effort of the community, he stated frankly the growing dis-esteem in which co-education is held in the higher educational institutions, and his discussion of the training of the will lifted that subject into noble prominence in the

plan of making perfect men and women. At the close of this, the final lecture of the series, Dr. Francis A. Christie, who presided, voiced the gratitude of the Theological School to the lecturers, the visitors and the people of Meadville who had so helpfully co-operated in the success of the week.

Mention should be made of the delightful luncheon on Wednesday at Hunnewell Hall, attended by the speakers, the faculty and students of the school, invited guests from out of town and local friends. Fitting addresses were made by President Southworth and Dr. Gladden. An hour of book reviews by professors of the school followed, attended by a smaller company.

The most significant event of Convocation Week yet remains to be chronicled. This was the conferring of honorary degrees on two of our best beloved Unitarian ministers. At the devotional service on Friday moning, held in the Unitarian Church because the growing audience made the chapel of the Theological School inadequate, President Southworth, clad in academic gown with scarlet hood, formally conferred the degree of Doctor of Divinity on Rev. Robert Collyer, of New York City, and Rev. Rush Rhees Shippen, of Brockton, Mass., the latter being the oldest living graduate of the school and a member of its Board of Trustees, the former having been a benefactor through the Robert Collyer Library Fund, which will always associate his name with the school.

It is not too much to say that to the faculty of the Meadville Theological School, and to President Southworth in particular, belongs the credit of having brought about one of the most significant events in the recent history of liberal religion in this country. When men of the caliber of the lecturers of Convocation Week can speak from the same platform, and to audiences of the size and quality of those they addressed in a small and relatively provincial city, it not only foreshadows the coming in of a better day for American religion, but bears eloquent testimony to the influence exerted for many years past by the able, consecrated, broad-minded group of teachers at Meadville, whose praises are too seldom sounded in those churches which owe to them the preparation for the ministry of fully half the young men who seek our pulpits from theological schools of our founding.

Buffalo, N. Y. RICHARD WILSON BOYNTON.

ALAS!

Have those in monstrous hats no glimmering dream
Of the high beauty of the human head,
House of the brain; seat of the sentient soul;
Haloed for sainthood; crowned for royalty;
Bright-ringed with roses, wreathed with noble bays,
Most beautifully bound with shining hair?

Alas for the soft glory they have lost!
Alas for the Ashantee wigs they wear!
Nor plait nor coil nor ringlet, but a mass
Of shorn dead hair from poorer women's heads,
Of bulging wire and hard, stiff, glittering bands.
A heap no loving hand would long to touch.

This body is the glory of the world;
The head the body's crown; but we on this
Plant like a fool's-cap these preposterous forms.
Alas for women's folly; and alas
For man, who likes his women to be fools,
And carefully has bred them to this end.

—*The Forerunner.*

THE PULPIT

Speech of Hon. Isaac R. Sherwood

The House having under consideration the bill (H. R. 31856) making appropriations to provide for the expenses of the government of the District of Columbia for the fiscal year ending June 30, 1912, and for other purposes, Mr. Sherwood of Ohio, said:

I am opposed to the fortification of the Panama Canal. I have received a large number of letters on that proposition. Here is a letter, representing 100,000 Quakers, which is in harmony with the moral and progressive spirit of the times. This letter speaks for 100,000 Quakers; and, as I have said before upon the floor of this House, I believe if there is any one thing that this country needs more than another it is more Quakers and fewer battleships. This letter is as follows:

Mount Kisco, N. Y., January 23, 1911.

Dear Sir: As chairman of the executive committee on legislation of the Five Years Meeting of the Religious Society of Friends, which comprises 11 American yearly meetings and represents a membership of nearly 100,000, I write to protest against the proposed expenditure of the public funds for the fortification of the Panama Canal, and request that you vote and use your influence against such use of the public funds, and I respectfully urge upon you the advantages of procuring by international agreement the neutralization of the whole Canal Zone. Very truly yours,

James Wood,
Chairman Executive Committee on Legislation.

In place of the motto, in time of peace prepare for war, I believe it is a gentler and more humane and patriotic sentiment to say that in time of peace we should prepare to make that peace permanent and perpetual.

I am opposed to fortifying the Panama Canal, because there is absolutely no necessity for it. There can be no excuse for wasting twenty millions more of our hard-earned tax money to further exploit militarism. So far in this debate I have failed to find one valid reason for it, either in the recommendations of the President or the indorsement of the President's recommendations by the great Scotch steel king, Carnegie, or in any argument made by the deluded devotees of militarism on this floor.

It seems to me that this stupendous project, the greatest of either ancient or modern times on sea or land, should be made a great free waterway, unvexed by hostile cannon or an idle army of useless soldiers. I propose to discuss this question of fortification from the commercial and ethical standpoints, regardless of all existing treaties. I am convinced, however, that our treaty obligations, both moral and legal, bind us not to fortify. As a free Republic, aiming to lead the Christian civilization of the world, we should neutralize this great waterway and thereby proclaim to all the world that, as the most potent force in advancing the cause of amity among the leading powers of the Old World, we dedicate this canal to peace, commerce, progress, and prosperity.

The whole ethical movement of the age is against big battleships and big navies and big standing armies, and this country is strong enough and should be courageous enough to lead this movement.

Is peace asking for the fortification of the Panama Canal? Is public good clamoring for it? Is patriotism stretching out a warning hand to check the present trend toward safer and saner living? On the con-

trary, are we not pledged by glorious precedent, as in the splendid record of the Suez Canal, through solemn treaty with foreign powers, through the expanding peace principles, moving church, school, and college, municipalities, and State and Federal powers, to the benign policy of social and economical co-operation, swayed by reason and unawed by force?

Only the makers and molders of guns and cannon, the fomenters of war and discontent, the fabricators of alarming statistics, and the men who thrive on war and its gilded decadence, want the rich revenues that should make for lasting peace diverted into the menace and mockery of war. Before Congress goes into the hazardous business of fortifying the Panama Canal the appeal should be made to the American people, in order that we may ascertain whether it is wanted and the reason why it should be done. We have no battleships or forts on our northern frontier, extending for more than 3,000 miles, and yet it is proposed to spend twenty millions of dollars to fortify the Panama Canal on an acquired zone only 10 miles wide.

My distinguished colleague (Mr. Keifer), who has made a profound and exhaustive argument against the fortification of the canal, estimates that the fortifications, with the great guns that will be demanded and the battalions of armed soldiers required to man the guns, will run the figures to $100,000,000.

We have no fortifications from the entrance of the St. Lawrence River around our great chain of lakes between the United States and Canada for 2,500 miles. Even the old Fort Mackinac—guarding the straits of the three Great Lakes, Superior, Michigan, and Ontario—was dismantled by Grover Cleveland when President and now constitutes a pleasure park for the State of Michigan. Has such a surplus of revenues from the Payne-Aldrich tariff bill been acquired as to warrant an expenditure of twenty millions or more for fortifications on a fatal, fever-cursed canal in a torrid zone 1,000 miles from our southern border line, merely to further exploit and amplify the present dangerous and demoralizing military propaganda, merely to convince the empires across the Atlantic that we have parted with the simple republic of the fathers and are now on the toboggan slide to a military oligarchy?

The cost of the Panama Canal to date has been $375,201,000, covering a period of seven years. Forty-five thousand men, skilled and unskilled labor, are at work on that canal, chiefly at the Culebra Cut and the Gatun Dam. The latter, when completed, will back up the waters of the Chagres River and inundate 163 square miles. To do this, whole towns which will be razed and submerged, have been bought by the United States government.

The Culebra Cut, through the Continental Divide, is 9 miles in length; its greatest depth is to be 520 feet, of which amount 400 feet has been excavated, leaving a layer of 120 feet to be removed. If it has taken $375,000,000 and more to carry out the work of cutting down and damming up thus far, and the work is but three-quarters done, it will not be a far-reaching mathematical problem to ascertain the cost of the remaining one-fourth. At least $100,000,000 more will be required, irrespective of the proposed expenditure of millions more on fortifications. Surely no one is so verdant as to suppose that the twenty or more millions asked for fortifications of the Panama Canal by President Taft is anything but the entering wedge of extending fortifications of the Panama Zone and the illimitable frontier, Atlantic Ocean and the Pacific Ocean, extending around the United States. Nothing grows by what it feeds upon so rapidly as the cruel and uncontrollable war spirit.

When imperialism in the United States laid violent hands upon the Philippines there were few who could have foreseen the vast Naval and Army expenditure involved—an expenditure exceeding eighty millions a year. A deadening drain on the resources of the people of the States with no reciprocal benefits, aggregating to date almost $1,000,000,000.

The Porter-Drago agreement has relieved us of a naval force in South America. Our entire possessions, the Philippines excepted, are free from danger and they are ocean-wide removed from the Panama Zone. One by one the South American Republics have entered The Hague Conference in the past few years, each republic being entitled to four representatives. The Argentina Republic, Bolivia, Chile, Colombia, Cuba, Ecuador, Guatemala, Haiti, Nicaragua, Paraguay, Peru, Santo Domingo, Uruguay, Venezuela; all bound to keep the peace, to protect and defend the Panama Canal.

Returning to the dictum of Mr. Carnegie recalls an editorial in the *Advocate of Peace* on the riot of the war spirit. I quote:

> With President Eliot, of Harvard, in cold blood advising the Jewish young men to join the milita, become fighters, and revive the ancient martial spirit of the Hebrews, and a Michigan University professor proposing the introduction of dueling as a regular part of American college education, it looks as if the god of brutality had a good many unsuspected strongholds which it will be necessary for the friends of peace to storm before universal peace wins its final victory.

We are spending now fully 72 per cent of our Government income on wars and preparation for war. Lloyd-George, chancellor of the exchequer and leader of British statesmanship, in carefully prepared statistics, estimates that the amount expended annually by the nations to maintain vast armaments amounts to $2,250,000,000. Two billions and a quarter drawn from productive industry and directed to the channels of destruction in the insane rivalry for great armies and navies. Were the 72 per cent spent by the United States for war purposes cut down to one-half that sum and the other half devoted to the advancement of commerce and industry, our country might show less of pomp and pageantry and vulgar display, but would be a first-class power in the true sense of national greatness, based on the thrift and prosperity of the people. The best estimate of the greatness of a nation is not in the size of its cities or the tons of steel in its continental stretch of railroads, but in the kind of men and women the country turns out; in the best average of its citizenship in comfort, thrift and content, and equality of opportunity.

If one-half the money we are worse than wasting in preparation for improbable wars was spent for the improvement of our rivers and harbors and great waterways, or for the advancement of science and public health, or scientific investigation into the causes and suppression of poverty and its relation to crime, or the rights and relations of employer and employed, or the care and protection of child-rearing women and the exemption of the children from labor, or pensions for the aged and soldier dependents of the Republic, we would be entitled to be classed as a great Christian nation.

President Taft owes it to the people of the United

States, the true Christian people, to take his stand against the pressing force of his war dragon which is now manifesting such a rabid spirit even in the Capitol. For the past two months, as the debates on this floor will establish, the war talk has occupied at least one-third of the time, while measures of vital moment to the people have been compelled to wait.

Washington, in his farewell address, after eight years of bitter struggle to plant the young Republic on sure foundations, urged his countrymen to avoid the accumulation of debt, not only by shunning occasion of expense but by vigorous exercises in time of peace to discharge the debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burden we ourselves ought to bear.

The late Justice David J. Brewer, of the United States Supreme Court, who viewed the subject of international peace and arbitration, as he did all subjects, from the ethical side, in a plea for "The mission of the United States in the cause of peace," said:

> First a thought, a wish; then a faith; next a struggle; at last a fact. To have entered into human life and history some of its profoundest truths. Such has been and is to be the story of universal peace.

Further, Justice Brewer, reviewing the history of bloodshed and desolation marking the evolution of governments, contends for a peace secured by choice and established on justice. The strong may not combine to command the weak; the equalities of nations must be recognized in all disputes. "It may be laid down as a political and historical truth," he asserts, "that a peace which is born only of force is a peace which is temporary and disappointing."

Appropriations for the year ending June 30, 1910, for the Army, fortifications, and the Military Academy amount to $111,897,515.67; for the Navy, $126,935,199.05; for pensions, including the ever-increasing Philippine roll, $160,908,000, a total on account of war and preparations for imaginary wars of $409,740,714.72, while the total executive, legislative, and judicial appropriations for the same length of time were $32,007,049. In other words, the appropriations for the army and navy, the gewgaws and fortifications, were twelve times more than the entire cost of the civil departments of Government service. For one year our cost of the Army and Navy was thirty-seven times more than for the entire eight years of Washington's administration.

When President Taft asks for a congressional appropriation to fortify the Panama Canal, he does not take into account the will and attitude of the American people. By what right or authority does the President assume to speak for the American people on this enormously extravagant and useless project at least four years before there is any necessity for official action and before the people have had any opportunity to be heard?

Mr. Carnegie, in his plea for a fortified Panama Canal, says that those forts will probably never be called upon to fire a hostile shot. In such a case it would fall under the head of "useless expense," against which we are warned by Washington. But we know very well that the fortifications and guns provided for this year will multiply yearly in conformance with the growth and development of the war craze, now a pronounced and recognized disease in the United States. The venerable Senator Frye, of Maine, in a protest against the present foolhardy craze for a gigantic war equipment, is reported to have said: "I have begun to despair of the Republic." May it not be possible that displays of feudalism such as this Chief Executive demands to fortify a great waterway of commerce may have led the Senator to question whether Congress is still the law-making power of the United States, or whether we have not been, more and more, letting out the job to the man at the head, erroneously named the Chief Executive? It looks like it when the king of the steel and iron trust of the world, masking in the garments of the Prince of Peace, issues an imperial decree, urging Congress to hold up the hands of a Chief Executive who would do much evil that no good may ever come, except to the all-pervading and all-dominating combines who forge from steel the implements of wholesale bloody murder.

The time to end the barbarism of war is to scotch the reptile in the head when we have a chance. Here and now in our country, let us strike the death blow by setting ourselves against the fortification of the Panama Canal. We must not forget that for generations the habits of fight are in our blood. Not a thousand years ago our ancestors were raiding the Christian monastaries of England, continuing their deadly marches with the bodies of new-born infants carried on their spears and the entrails of the mothers strung around their necks as trophies. Rabbi Charles Fleischer made reply to President Eliot, who urged the young Jews to join the militia. I quote from the great rabbi, who makes President Eliot look diminutive in moral stature:

> The Harvard sage errs in saying that there is no reason why the Jews should not make good fighters. There happens to be the best of reason. The Jew has got out of the habit of fighting. He has lost the primitive man's desire to kill, because he has been so long civilized. You can't brutalize him again. I am happy to feel that, in the main, Eliot's appeal to the Jews must be in vain, because, by long tradition, culminating in native instinct, your average Jew believes that Israel's mission is peace.

Our great educator, Horace Mann, was right when he said:

> If a thousandth part of what has been spent in war and in preparing its mighty engines had been devoted to the development of reason and the diffusion of Christian principles, nothing would have been known for centuries of its terrors, its suffering, its impoverishment, and its demoralization, but what we learned from history.

It would be an invaluable message to the Old World and an all-powerful tribute and evangel to the peace of the world should the United States make the Panama Canal open to the trade and commerce of the world and free from bastioned walls and frowning cannon.

The scholars and jurists and patriots of Boston, in the same spirit that made Boston the leading patriotic center of the colonists of America 136 years ago, recently met and discussed the President's project to fortify the Panama Canal. The leading speaker was the Hon. Richard Olney, the foremost jurist and diplomat of New England.

I submit a summary of the result of that meeting, and trust every Member on this floor will ponder it well.

The first reason given for not fortifying the canal is that, according to an agreement signed by The Hague conference in 1907, unfortified coasts can not be bombarded.

Because the original intention of our Government,

as distinctly expressed in 1908 and previously, was to prohibit fortifications on the canal.

Because, though the Suez Canal was built with English money, England agreed to its neutralization. The Straits of Magellan are also neutralized, and the Interparliamentary Union in 1910 declared in favor of the neutralization of all inter-oceanic waterways.

Because the United States, in all its history, has never been attacked, and has begun every foreign war it ever had, and is too important a customer for any great nation at this late day to wantonly attack.

Because, with the experience of nearly a century's peace with England, insured by our undefended Canadian border line, until we have asked for complete arbitration treaties with all possible future enemies and have been refused, we should be insincere in increasing our war measures.

And lastly, let me add, because it is a wanton and wicked waste of millions of tax money of the American people.

There are no ideas that appeal to any patriot American citizen in the project to fortify the Panama Canal. The project appeals only to force, to fear, to suspicion. There is no morality, no ethics in steel cannon and shotted guns. A project without ideas reminds me of a sentiment of President Garfield, given at a reunion of the Army of the Cumberland 10 years after the war:

> Ideas are the great warriors of the world, and a war that has no ideas behind it is simply a brutality.

The project to fortify the Panama Canal is a brutality and a disgrace to our much boasted Christian civilization.

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*To Exercise the Heroic Impulses: A Substitute for Military Drill

> The heroes of barbaric times were the men who killed and destroyed; the heroes of our days are those who succor and save.—*Andrew Carnegie.*

Although we believe, with Mr. Carnegie, that the era of the old-time soldier is passing, we are just as sure that the average normal, healthy-bodied, wholesome-hearted boy is far readier to sing with sincerity and spirit:

> "I want to be a soldier and with the soldiers stand;
> A helmet on my forehead, a rifle in my hand."

than the words of the familiar old hymn, "I want to be an angel."

And we must confess that the soldier-admiring boy is, as a rule, more promising a specimen than he of the angelic proclivities. It is the purpose of this paper to suggest a means of consciously evolving the valiant angel out of the heroic elements in the boy nature.

For all the ages past man has been a fighting animal and the fighting instinct is strong in the boy. The soldier ideal makes the appeal at once of the heroic and the picturesque. For he is a hero-worshiper, and is not the soldier, the knight, to him the hero *par excellence*, symbolizing physical courage, endurance, loyalty, and conquest?

Of all his playthings, the boy, in one stage of development, takes most delight in his miniature soldiers; the rows of infantry, the fiery cavalry, the tiny threatening cannon,—how many hours he spends in placing in military array the lines of paper regiments, knowing full well which side is predestined to victory. Now, too, the toy pistol, the sword, the gun, the warrior uniform are provided by the unthinking parent to encourage the young soldier in his aggressive attitude toward the unknown foe. The stories that are read and re-read till worn to shreds are "The Boys of '76," and similar tales. A Cæsar, or a Napoleon, a Grant, or a Sherman,—these are the heroes he desires to emulate. He sees only the nobler attributes of the man of war. He does not see the conflict as depicted by Sumner in his "True Grandeur of Nations;" by Channing, in his Addresses on War; Bloch, in his great judicial statistical volumes, or Thomas Hardy in his tremendous drama, "The Dynasts." He can not know war succinctly, not to say sulphurically defined by General Sherman, as "Hell." He longs to be a soldier, in part because of his long heredity from fighting ancestors, and in part because society thus far, for its own self-preservation, has deliberately fostered the soldier ideal and encouraged in him the war spirit.

But new ideals are coming to the fore. We are approaching with swift strides an era when, as men no longer settle private differences by recourse to the duel, so nations will determine their differences by an appeal, not to arms, but to arbitration, to international law. Can we not consciously co-operate with this great world-movement? May we not esteem it a privilege if not a duty, to help usher in the era of "The Pities?" (See The Dynasts, by Thomas Hardy.)

And what of the heroic virtues? Must they necessarily decay, and bodily weakness, pusillanimity of spirit and inefficiency become the accompaniments of the friendly intercourse of nations? By no means. Courage, endurance, capacity to command, to act quickly in extremity, the power of initiative,—such qualities will be needed so long as man must contend with Nature's forces,—with fire, flood and earthquake,—so long as he is subject to accident by sea, land or air. And the boy and eke the girl, must, as heretofore, be so trained that these virtues become an integral part of the character both of the individual and of the nation. The saviors of men require heroic powers, and these must be exercised by other means than an appeal to the soldier standard alone.

The school, the Sunday-school and the boys' club long ago recognized the strong attraction of the military ideal for the manly boy and utilized it by adopting and adapting its most apparent and conspicuous features, as, for instance, the drill, the word of command, the uniform, and the opportunity for the ambitious to exercise leadership over his fellows. The military undoubtedly holds many a boy for whom book-learning or religious education has no charm. The introduction of this feature into the school is based upon good psychological foundations. It has its value in the training of character. Nevertheless, there are those who feel that it is, as at present employed, out of place both in the school or club of the democracy and in the Sunday-school that professes to be guided by the spirit of the Prince of Peace.

With this in mind we ask, cannot a substitute be found for the military toy and the soldier drill, something which will discount the murderous, destruc-

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*Note.—Information regarding the training of the firemen and the life savers was obtained from the books "Fighting a Fire," by C. T. Hill, and "The Lifesavers," by James Otis (Kaler). We would suggest that a most beautiful little story illustrating how one may serve one's country in many ways is that one entitled "Our Country," contained in Souvestre's "Attic Philosopher."

tively aggressive features of war, but at the same time serve to inculcate the nobler virtues, something which exercises the boy's natural inclination and capacity for action but emphasizes the saving rather than the taking of life, which substitutes the aiming of a cannon for purposes of rescue for the directing of one with intent to kill? Can we discourage militarism in the home and school and yet foster courage, honor, truth, fidelity, efficiency?

Reverting, first, to the play of the child with his toy soldiers, let us suggest to the manufacturer of paper soldiers that he add to his regiments of gallant warriors companies of brave firemen with horses rampant and hook and ladder recumbent; and further increase his output for the Christmas trade by sets of surfmen of the life-saving corps with wagon and lifeboat. The makers of metal toys have already anticipated such a movement; their iron fire-engines now fascinate the small boy. But they, too, should begin to manufacture sets of life-savers with boat and lighthouse and breeches-buoy. The metal armies should include also the ambulance corps with the conspicuous red cross. Mines, too, might be made, with the brave men ready to descend into deadly danger to rescue helpless comrades. The makers of Lilliputian uniforms should plan small helmets for small firemen, with boots and other accouterments as well as the suits such as are worn by the life-savers. Thus much for the child's free play period.

Preliminary to the retirement of the military features of the school we would suggest that those who are natural leaders of boys' organizations make a study both of the school of instruction for firemen in New York City, and of the rules for the men of the life-saving stations.

The latter are supposed to be within five miles of each other all along the coast, each group being composed of seven men, the keeper and six surfmen. At sunset, two of the men start off in opposite directions to patrol the beach, no matter what the weather.—cloud or sunshine, biting wind or blinding snow or drenching rain. Each carries a Coston light, which is easily exploded by concussion when a vessel in distress is descried. This signal at one and the same time notifies the vessel that its need has been recognized, and the men at the station that their services are required. The crew, trained to instant action, haul out the service wagon and each man finds his place at once, for every minute counts for life or death. The wagon with its equipment is dragged over all kinds of obstacles to the point from which its rope can best be sent flying towards the vessel. Here every manly virtue is called into being, not to destroy but to save. The men must know how to handle all the equipment, the shovel, pick, sand-anchor, shot and line, the pulley and the tail-block, and the Coston light. They must be able to describe and accurately report all accidents in which they are concerned and they are called strictly to account if any life is lost from an imperiled vessel. They must be competent to give verbal reasons for each step in the various operations; they must know how to revive a drowning person and must be trusted to guard all property found along the beach after a wreck. Intelligence, intrepidity, integrity, these must each possess.

The men then who conduct schools, Sunday-schools and boys' clubs should organize these members in groups of seven. Marching, counter-marching, climbing over obstacles may form a part of the drill, varied by rapidly and without question taking seats in a real or an imaginary boat. They should be given practice in using a cannon with which to fire with accuracy the life-line at an appointed target. They should learn to tie a firm knot that may be guaranteed to hold; they should have practice in handling the pulley and the tail block. We believe that every attractive and important feature of the soldier drill may be incorporated, modified, into the discipline of the life-saving crew. This training may be made of real value in developing body, mind and soul, and the knowledge and skill gained may well be practically available in the event of a real wreck at sea.

Reviewing the opportunities for drill and discipline offered by the fire department of a large city we find that the men must be acquainted with the use of all the modern life-saving apparatus. They are taught to use the scaling ladders, how to climb hand-over-hand up or down a rope, knowing exactly how first to make that rope secure. They must be trained in the way to best carry another person down a ladder or rope and must be able to jump into the life-net in the one way which prevents broken bones. They must also practice how to hold this net and how to move simultaneously in order to catch a falling body exactly in the center. It is necessary for them to be familiar also with the use of hose and battering-ram, of saw and hatchet. They must be quick to obey promptly the command of the superior officer. Here, again, the born leader of the boy has a field for experiment in adapting that which is a matter of business to heroic men, to be a means of grace for the imitative, hero-worshiping boy. And every degree of skill or knowledge or quick wit thus gained may be of service in real emergencies, as in the case of an earthquake, a Paris flood, or the more frequent railway wreck. The recently developed Boy Scout Movement could utilize some such drills.

In the kindergarten the children visit the engine-house and then play at being firemen. With older children the play may become more exacting, with much of physical exercise which the usual gymnasium affords. They may scale ladders, climb ropes, jump into nets, and learn to handle these in unison. Father Jahn, deviser so many years ago of the modern gymnasium, suggested features for training in muscular control which every public school could readily introduce; such, for instance, as the walking along a narrow board, the body perfectly balanced, rope-climbing, the scaling of walls, and other activities akin to those of the present-day fireman.

When the long line of foreign soldiers and sailors marched up the avenue during the Hudson-Fulton celebration, alternating with the columns of gallant Americans, the heart could not but beat with enthusiasm at the stirring spectacle of the manly youths marching in such goodly fellowship up the city streets. But what was it all for,—the drilling, the discipline? That those same men now parading the thoroughfare in such fraternal spirit might soon be aiming unerring rifles at each other's hearts. Line after line they marched in straight, spirited rows. But the applause of one spectator was lukewarm until there came into view the beautiful white uniforms of the life-saving service, whose men carried the long, slender lines of the life-line or drew the long, well-built boats and cannon employed in their noble life-work. Then one pair of hands let themselves express to the full the feelings which had been but in part called forth

by the preceding soldier ranks.

Honor, all honor, to the heroic men of the past who fought and suffered in the cause of liberty and right. The soldier protects as well as kills; he defends as well as attacks; he has had his place in the evolution of society and will have it in the further developments of associated life. But more and more his services will resemble those of a national police called to maintain order and discipline in times of stress. We offer the above suggestions in the hope of hastening that glad day.

Brooklyn, N. Y. BERTHA JOHNSTON.

THE STUDY TABLE

Among the Recent French Books.

Those who have taken the good resolution to begin the New Year by a studious application to their French, reaping in the rich fields of contemporary French thought, will find a harvest ready to their hands in the remarkable "budget" of new books this month.

Here is another volume, for instance, in the already long series about Jean Jacques Rousseau. The genius of this great personality is an inexhaustible mine. Jean Jacques is all by himself a prophecy, an epoch, a social revolution. Few are the world-souls who throw a light so far and wide. What Dante is to Italy, Shakespeare to England, Tolstoi to Russia, Jean Jacques is to France.

But if Rousseau is French in language and in heredity, he is pre-eminently an international resultant. There are elements in his composition that are in nowise Latin but that smack of Protestantism, and a Swiss education different in its very essence. The "Swiss" in his character has been too much neglected by the critics of France, who have perhaps unconsciously failed to take account of contradictory influences that nevertheless puzzled them. M. Gaspard Vallette, himself Swiss, repairs this omission in a most scholarly volume that the distinguished house of Plon brings forth at this time. "Jean Jacques Rosseau, Genevese," is the title of the volume. It is a timely contribution to Rousseau lore, for, taking up the life and the mental evolution of Rousseau, the author seeks to bring forth the part that Genevese traditions and education have played in the spiritual coloring of the great social apostle.

It was in the simple customs of the Geneva of his childhood that Jean Jacques acquired his burning hatred of the false brilliance of a corrupted civilization. His sentiment for nature, so in contradiction to the traditional French spirit, is also attributable to the Alpine tradition. Certain carelessnesses of style, an intentional disdain for Latin purism is another trace of the more democratic simplicity of Geneva; as also the egalitarian principles with which the mind of Rousseau was saturated. M. Vallette has given us a living Rousseau, attached him to his native soil, and skilfully analyzed his genius, his folly, the secret of his influence and the sense of his destiny; all this in face, not of eighteenth century France, so much as in view of the Genevese thought, the Swiss soul and the towering landscape of the Alps.

It is fitting to turn *ensuite* to another figure of gigantic proportions, one of those who succeeded to the social revolution which the stormy genius of Rousseau had helped so largely to provoke, Napoleon the First! America knows him better, perhaps, and more truly than many a European country. But in our present volume it is not the majesty or the anachronistic military fame of the soldier of fortune that is evoked. It is "In Napoleon's Death Chamber" that M. Paul Frémeaux, historical erudite, conducts us. And furthermore, it is the unedited journal of Hudson Lowe that he opens, it is the pathetically human side of the sufferings and agony of the Emperor; it is the inhumanity of a prejudiced zealot.

One is somewhat surprised that this journal has not been published before now. Extracts have indeed been made by two English historians, William Forsyth and John Holland Rose. But M. Frémeaux not only surpasses them in the completeness of his recital, he also adds several chapters in explication of the malady of the Emperor and gives a copious annotation of collateral papers to which Hudson Lowe himself refers, on the medical side of Napoleon's illness.

But interested as we are not only in the scientific and historical side of this tragic end or in the stupefying revelation of the monstrous skepticism of these jailers, who declare, even at the approach of death, that the Emperor's symptoms only indicate a state of "hypochondria," we are thrilled above all by the moving picture of this strange drama, where a doomed man defeated of fate helps along the force of disease by his own desire to die. Disgust and sorrow aid and precipitate the end. "When Napoleon expires the fifth day of May, one has the strong impression that it is not the ordinary, simple decease of an invalid. It is, alas, at the same time the premature departure of a soul too high to support the lack of space and the lack of respect, the cell and the stupid jailers,—it is the end of the captive lion, weary of chains and outrage."

J. G.

Membre des Critiques Francais.

LILLIE

My dear, fourteen today, a sonnet should
Be sung to welcome dawning womanhood;
My muse doth halt, but fain for you would soar,
Beckoning sweet angels to life's opening door.
Your praises I would speak, so justly earned,
Whose chanting in these lines must not be spurned;
Because, sweet girl, your virtues so combine
That in them Nature pours her richest wine.
We know what sunshine fills your soul to cheer
Your home, and make to all your presence dear.
Your name is symbol of the pure within,—
Fair Lillie, may you all fair graces win:
Be good, do good, be happy all life's day,
And thus find hope and joy and heaven alway.

A. J. R.

Books Received

BROADWAY PUBLISHING COMPANY

The New Theology. By a Methodist Layman, Hamilton White. 205 pages.

RICHARD G. BADGER

A Little Patch o' Blue and Other Poems. By Gazelle Stevens Sharp. 144 pages.

Plupy, "The Real Boy." By Henry A. Shute. 362 pages.

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THE FIELD

"The World is my Country, to do good is my Religion."

THE NEW INTERNATIONALISM IN GERMAN UNIVERSITIES

The most encouraging thing at this hour in connection with the peace movement in Germany is the pronounced new interest which is being manifested in the universities. The excessive national sentiment which has prevailed everywhere in Germany since the consolidation of the empire in 1871 as a result of the Franco-German war has made itself felt in few places more strongly than in the universities. This feeling has been in many places a veritable Chauvinism; and even the professors of international law have not felt the force of the great peace movement of our time as it has been felt in France, Great Britain and the United States. At the present time, however, a distinctly new and hopeful international spirit is finding expression in many university circles. The recent impressive pamphlet upon "The Organization of the World," by Professor Walter Schuecking of Marburg, is representative of many expressions of this better tendency; and a striking new evidence of it is an energetic and very successful movement to secure the regular placing of *Friedens-Warte*, the principal peace journal of Germany, in the reading-rooms of all the universities and other higher educational institutions of Germany and Austria.

The movement started with Dr. Hans Wehberg of Duesseldorf, one of the prominent German writers on international law, who issued a call for contributions for this purpose signed by a dozen important scholars and men of affairs besides himself. Among the singers were various university professors, members of the German Reichstag, and members of the Institute of International Law, including Professor Karl Lamprecht, the historian, so well known in America, at the present time the rector of the University of Leipzig. These men declared in their call that the idea of the fraternity and co-operation of different nations had not attained the influence in Germany that it had attained in the United States and other countries. Various attempts had been made in behalf of progress in this direction, and recently a League for International Good Understanding had been founded, which had achieved a distinct influence with the general public. The daily press was too seldom well disposed, and published many articles calculated to stir up bitter feelings against other peoples. A special daily newspaper devoted to the peace movement might, they said, be a good thing; but the expense was prohibitive, and the best thing seemed to be the wide circulation of the monthly *Friedens-Warte*, so ably edited by Alfred H. Fried. They therefore invited contributions from friends of the peace movement sufficient to provide for the placing of this journal for five years in the reading-rooms of all the universities, where it would be seen by the students. They stated that 750 marks would meet the need.

A statement of the result of their effort is just published; and the happy outcome is that they have received a sum nearly double what they asked for. It is interesting to note that the Nobel Committee of the Norwegian Storthing contributes 444 marks, helping materially to swell the sum-total. It is certainly pleasing to find that an appeal of this kind has made so much of an impression outside of Germany itself, among the contributors, aside from the Nobel Committee, being several friends of the cause at The Hague and elsewhere.

In Germany, therefore, as well as in other countries, the educational side of the peace work seems likely from now on to be supported with greater generosity. We learn at the same time of an effort to organize among the students of the University of Berlin an international club of some sort, corresponding to the Cosmopolitan Clubs which now exist in some thirty of our American colleges and universities. Interchanges of students are also being arranged between Germany and England. A large body of German students went to London last summer to spend a month with English students there, interesting themselves in various scientific activities; and next summer a similar body of English students is to pay a similar visit to Germany. This all makes strongly for the "Voelkerverstaenigung," which the group of progressive German scholars have so deeply at heart, and which they rightly see to constitute the true basis of international peace and progress. If the universities of the world could act together in the earnest international spirit of which great university leaders like our own Andrew D. White and Daniel C. Gilman have been prophets, the results in a decade might be almost revolutionizing.

EDWIN D. MEAD.

ECHOES FROM THE BERLIN CONGRESS OF RELIGIOUS LIBERALS

The Congress declares itself in sympathy with the far-reaching movement demanding international justice and peace. We regard it as a tragic error that Christians in the twentieth century of Christianity still decide moral questions through physical force, which can never determine between right and wrong. It is our sincere hope that the might of religion which hitherto has devoured itself in univeral enmity will now attain its goal of creating a higher sense of fellowship, a patriotism of all humanity, that will prevent jealousies and conflicts between nations. We call upon all churches to develop so strong a faith in the power of justice, such intense hatred for the cruelties of war, that they shall insist upon the adjustment of all difficulties between nations by friendly means.

—Excerpt of a resolution adopted in special conference on International Peace.

The ships on the ocean display two flags; one to signify whence the voyage, the other to indicate the harbor whither it tends. On our ships of the modern Judaism flies the double flag; one the flag of Israel, drenched with blood and often moistened with tears but illumined with sunbeams of fairest hope; the other is the banner of a united humanity. Today we feel as though in the harbor and find here many other vessels with their insignia. So our especial flag sinks and on the other mast there rises the flag of Humanity.

—Dr. E. G. Hirsch, Chicago.

God speaks and in the soul stirs the life of the spirit.

The eternally merciful Goodness speaks to us: " Behold, my son, my first born, behold, htou humanity, all that is mine is thine—and the peace of God reigns in our hearts.

Sacred demands are made upon us and we know whither our being points, whither our desires and thoughts should tend.

Light and Love and Life which are in the Father, he has given in being to man to possess. That is our part—in self-knowledge to lay hold on the divine foundation within us.

—Dr. Max Fischer, Berlin.

L. P. A.

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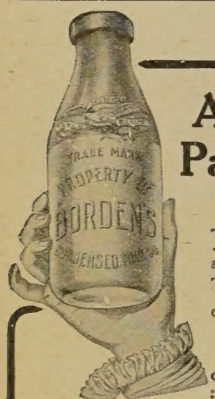

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